

southwest from Boston. A town was laid out with three streets, one on one side of the river, and two on the other, with a foot-bridge, built by the Indians, across the river. A house-lot was assigned to each family. They built a large frame house for the common use,—the first story of which was used for a school on week-days, and for a church on the Lord's day,—the upper story as a store-room for their furs and other articles. They also built a fort for defense against hostile Indians. They cultivated a large tract of land, and became a prosperous agricultural community, regulating their own local affairs, while submitting to the laws of the Colony in matters of general interest. Natick was the model for a number of Indian communities which were organized within the next twenty-five years by Mr. Eliot. Each of them had its reservation secured to the community by the General Court. Each of these reservations included from four to seven thousand acres of land. In 1674 there were fourteen of these communities of praying Indians, each with its native preacher and its schoolmaster. Mr. Eliot trained twenty-four Indian preachers, some of whom he "set over their churches," in true apostolic fashion, while he employed others to preach among the pagan Indians. These communities included eleven hundred persons at that date. Many of them had been baptized, and were living Christian lives. A smaller number had been gathered into Indian churches.

The funds for this extended missionary work came from Great Britain. When Mr. Eliot began to preach to the Indians there was not a Protestant missionary society in the world. Very careful accounts of the work among the Indians were printed and sent to England, such as the *Day Breaking*, the *Clear Sunshine*, etc. These excited so much interest, that a corporation was established by act of Parliament, with the aid of Cromwell, then Lord Protector, with the title: "The President and Society for the Propagation of the Gospel in New England." Several thousand pounds sterling were sent to New England by this society, within the next thirty years. With this money they paid the salaries of missionaries, built the Indian college at Cambridge, educated native preachers, printed the two editions of the Indian Bible, and assisted the Indians in procuring tools and other things for their farms.

The translation of the Bible into the language of the Massachusetts Indians was regarded by Mr. Eliot as the great work of his life. For almost forty years he was preparing for this translation, and carrying it forward. The language had never been reduced to writing. It was especially poor in words to express spiritual truth. Mr. Eliot had no companions in his work except such Indian interpreters as he had taught to read and to write. He had the care of his church at Roxbury, thro all those years, the care also of the Indian churches and communities. He made frequent missionary journeys

into the wilderness, to establish new missions. It is very wonderful that the translation was finished at last. The first edition of fifteen hundred copies was printed in Cambridge in 1661-63. This lasted about twenty years, and it was the cherished household book in hundreds of Indian cabins. The second edition of two thousand copies was printed in 1680-85. The expense of the two editions was about two thousand pounds.

In these three ways,—by preaching to the Indians, and gathering them into communities and churches; by forming the first Missionary Society in England, the pioneer of so many other Protestant missionary societies; and by his translation of the Bible,—Mr. Eliot was laying a broad foundation for missionary work among them. He confidently expected that the Indian race would become Christian within a generation or two.

But the Indians in New England were comparatively few. Some authorities place the number, in 1675, at thirty thousand. The highest estimate I have seen is fifty thousand—a number less than the population of a city of moderate size. They had been decreasing for some years before the English came. The tribes of the great Algonquin family were jealous of each other, and often at war.

The missionary work was limited to the smaller tribes, such as the Wampanoags and the Massachusetts. Mr. Eliot tried in vain to get a hearing for the gospel among the more powerful tribes, such as the Mohegans and the Narragansetts. It may be that the segregation of the praying Indians into communities tended to hinder the work. Modern missions have been conducted on a different plan. Certainly the pagan Indians were jealous of the Indians who had become Christian and were hostile to them. Still the work was pushed vigorously by Mr. Eliot and his collaborators, and it continued to extend up to the time of King Philip's war. It is very likely that if peace had continued the Narragansetts, at least, would have become Christians. In 1675 there were about thirty-six hundred praying Indians in the whole of New England, with at least six organized churches.

The great war interrupted the work, and swept away the larger number of the Christian Indians. Philip was a vigorous and crafty leader of the hostile tribes. There was a reign of terror for about three years. The burning of villages, the massacre of women and children, the infernal torture of prisoners, roused the Colonists to a vigorous and, in the end, a successful war. The praying Indians were crushed between the two forces. They were not trusted by either party. As a class, they were loyal to the English. Several hundred of them enlisted in the army, and did good service. Many of them lost their lives in the course of the struggle. When the war was over, the survivors came back to their old settlements. But they were few, and disheartened. They found their homes in ruins. The war had almost exterminated the Indians of the

Eastern Colonies. After that time, they no longer appeared as an important element in the population.

Mr. Eliot resumed his work as soon as the war was over. He endeavored to gather the survivors into their old villages, but they were never the same people again. They faded away year by year. The Indian race lacked iron in the blood,—vigor of purpose, power to resist temptations to intemperance and other vices.

Mr. Eliot's last years were busy years. He went regularly among the villages. At the age of eighty-three he was still preaching to the Indians once in two months. In 1684 he wrote that the villages of praying Indians were reduced to four. "There is a cloud," he said, in his old age, "a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper the work, and grant that it may live when I am dead."

His prayer has been answered. His shining example as the pioneer American missionary has helped to keep alive the interest in missions. It was a hundred and twenty years from John Eliot to the American Board. Many of its most successful missions were among the Indians. Thousands of the red men are reading the Word of God in their own languages. John Eliot did not live in vain.

## Church News

### Program of the Kosciusko County Association

To be held at Claypool, Ind., Sept. 10, 11, '98

SATURDAY, 2:30 P. M.

Devotional, John Adams.

Secretary's Report.

"Our Purpose in Being Here," Daniel Miller. Discussion.

Pastors' Reports.

Miscellaneous.

EVENING SESSION, 7:30

Devotional, Lottie Chandler.

"The Prayer Meeting," Will Kern. Discussion.

"With all her Opportunities, why is the Christian Church not Winning more Souls to Christ," David Pfeider. Discussion.

S. S. C. E., Bessie Perry.

"How can we make our Services more Interesting," Mrs. G. W. Rensch. Discussion.

SUNDAY, A. M.

6:30 Praise Services, Rev. L. A. Hazlett.

9:30 Sunday School.

10:30 Sermon, Rev. A. T. Wirick.

2:00 P. M.

Devotional, John Snell.

Junior Meeting, Rev. C. F. Yoder.

"Our Outlook in the Mission Field of Indiana," Rev. B. H. Flora.

7:30 P. M. Devotional, Rev. D. A. Hopkins.

8:00 Sermon, Rev. G. W. Rensch.

LILLIE MINEAR.

D. A. HOPKINS.

C. O. KETROW.